We Have Understood *Tawḥīd*

Shaykh Ṣāliḥ b. ʿAbd al-ʿAzīz Āl ash-Shaykh {حَفِظَهُ اللهُ}

Once, during the lessons, they raised with the *Shaykh* [Moḥammad b. ʿAbd al-Wahhāb at-Tamīmī] the well-known story. They said to him, "O Abū ʿAlī," or, "O our *Shaykh*, we are always studying *al-ʿAqīdah* [creed] and *at-Tawḥīd* [the oneness of Allāh and worshipping Him alone], *at-Tawḥīd* and *al-ʿAqīdah* [creed]. How long will this continue? We want *al-Fiqh* [Islamic jurisprudence]. We want to learn *al-Fiqh*." In other words, they wanted to broaden their study of the sciences. This was at one stage of *ad-Daʿwah*.

The *Imām* said to them, "Let us think about it."

When he came the next day, they saw a change in his face and said to him, "What has troubled you?"

He said, "I have been told something. It was said about the people of one of the houses in ad-Dirʿiyyah, or rather, in one of the houses in ad-Dirʿiyyah, that a man had intercourse with his mother. Meaning, and refuge is sought with Allāh, he committed *Zinā* [unlawful sexual intercourse] with his mother."

The students said, "We seek refuge with Allāh! How could this happen? Let us go and make sure of the matter."

When the messenger returned, the *Shaykh* had, of course, done this to teach them and had spoken to him privately. The messenger said, "That is not what happened. We found that, in one of the houses, the mother had some ailment, and someone had told them, 'Slaughter a sheep at the door and she will be well.'" They said, "By Allāh, that is good news, O *Shaykh*."

Their *Ghayrah* [protective jealousy —for the religion—] was stirred when the matter concerned sexual relations with one's *al-Maḥārim* [unmarriageable relatives]. Yet when the matter concerned *ash-Shirk al-Akbar* [the most major type of association of partners with Allāh] in this form, their hearts were not angered by it. This means that *at-Tawḥīd* had not taken firm root.

Likewise, today, some people see a woman openly displaying her adornment and their hearts become angry. Then they see a *Bidʿah* [religious innovation] or *ash-Shirk al-Akbar* in one of the lands, and their hearts do not become angry. Or they see a dome over a grave as though nothing has happened, and their hearts do not move.

So, the hearts have not yet learned *at-Tawḥīd*. For this reason, the *Shaykh* {رَحِمَهُ ٱللَّهُ} said in his treatise *Kashf ash-Shubuhāt*, after words whose meaning is: "From this you learn that their statement, 'We have understood *at-Tawḥīd*,' is one of Shayṭān's greatest entrances into the hearts," or as he said.

Source: Saleh.af.org.sa | Ṣāliḥ b. ʿAbd al-ʿAzīz Āl al-Shaykh, *Durūs wa-ʿIbar min Sīrah al-Imām Moḥammad b. ʿAbd al-Wahhāb* | Pages 9-10.